

WHAT DIVISION MEANT TO ONE PRESBYTERY.

We have heard much in these latter days about the division of Presbyteries and Synods. The idea uppermost has been the concentration of effort on a restricted area by those who are most interested in that particular corner of the Lord's vineyard. Some have seriously questioned its advisability, and have offered stout arguments to support their views; but it might be well to take a look at the figures of actual result in some of the places affected by division. One of these is Tygart's Valley Presbytery, formerly a component part of Lexington Presbytery and of the Synod of Virginia, but now a separate court in the still newer Synod of West Virginia.

This Presbytery covers fourteen counties and parts of counties in the "Mountain State," and all to the south of the Baltimore and Ohio Railroad. There are at present twenty-seven churches in this territory, belonging to our branch of the Church. The problems to be faced are many and varied. The railroad lines are bordered at many places by the wrecks of what were once thriving lumber towns, now abandoned because the timber is cut out. Still other lumber towns are in full swing, with their outlying camps, containing men of all nationalities, many of whom do not hear a gospel sermon for years at a time. Mining towns are also numerous, with their peculiar questions. There are staid farming sections, mushroom oil and gas villages, and through it all the ever-increasing foreign population. About the only problem which is at a minimum is that of the negro—there are only about 40,000 in the entire State.

Prior to the organization of this Presbytery, practically all the legislation for its problems came from Lexington's centers of population, away over the mountains, in a section of country whose outlook and viewpoint is entirely different from West Virginia's. It was next to impossible to get an adequate representation from the West Virginia churches, save at those rare intervals when Presbytery met in their own neighborhoods. What a difference it has made is evident when, at the last meeting of Tygart's Valley Presbytery, over 71 per cent. of its maximum enrollment was present!

But not in legislation alone is the advantage to be seen. The efficiency of any church organization is very largely gauged, whether rightly or not, by the numerical results of evangelistic effort and the fruitfulness of the churches in adding to their rolls by professions of faith in the Lord Jesus Christ. Can Tygart's Valley stand this somewhat commercial test? Within her bounds in the year 1915-16 there were reported, in round numbers, seven hundred and fifty professions of faith; and, while many of these went to sister communions, nearly three hundred became members of the Southern Presbyterian Church.

The following comparative summary of the growth of the Presbytery will illustrate more vividly than the running account, what has been accomplished in the past four years of the separate existence of the Presbytery. It is true that the Synod of Virginia is still aiding largely with the Home Mission work in our bounds; but the results achieved more than justify the expenditure. We are grateful for the aid thus rendered; as we also are to the General Assembly's Committee for its assistance; and we trust that both agencies shall see the bread which they have so generously cast upon the waters return to them in a material way, as well as bear the rich return of souls added to the

kingdom and communities lifted into fellowship with the divine.

COMPARATIVE SUMMARY OF GROWTH OF TYGART'S VALLEY PRESBYTERY.

(Compiled from Annual Statistical Tables Sent to the General Assembly.)

	April 1, 1913.	April 1, 1914.	April 1, 1915.	April 1, 1916.
Ministers.....	4	6	9	10
Licentiates.....				
Candidates.....	2	2	2	5
Churches.....	26	26	26	27
Elders.....	56	61	71	73
Deacons.....	54	48	56	70
Added on examination.....	158	237	224	283
Added on certificate.....	31	63	73	86
Resident Communicants.....			1,764	1,95
Non-resident communicants.....			226	349
Whole number of communicants.....	1,554	1,735	1,990	2,300
Adult baptisms.....	113	117	127	170
Infant baptisms.....	58	36	44	49
Total Sabbath School enrollment.....	1,039	2,001	2,755	3,365
GIFTS TO ALL CAUSES				
Foreign Missions.....	\$ 2,618	\$ 2,449	\$ 2,462	\$ 2,704
Home Missions.....				
Assembly's.....	65	34	85	128
Synod's.....	*662	*1,113	*302	*38
Presbytery's.....			661	1,531
Congregational.....			269	518
Christian Ed. and Min. Relief.....	151	2,101	140	209
S. S. Exten. and Publication.....	71	58	73	133
Schools and Colleges.....			93	678
Bible Cause.....	18	5	14	13
Orphan's Homes.....		30	121	159
Benevolences.....	187	645	525	826
Total to Benevolent Causes.....	\$ 3,772	\$ 6,435	\$ 4,745	\$ 6,937
Pastors' salaries.....	\$ 5,361	\$ 5,107	\$ 6,699	\$ 7,523
Incidental expenses, etc.....	2,772	4,264	6,102	6,165
Total of congregational expenses.....	\$ 8,133	\$ 9,371	\$12,801	\$13,688
Total contributions for all purposes.....	\$11,905	\$15,806	\$17,546	\$20,625

*In 1913 and 1914 all the Presbytery's funds for Home Mission Work were handled by the Synod of Virginia; in 1915 a division was effected, and in 1916 the new Synod of West Virginia has not launched its Home Mission Work to any appreciable extent—hence practically all is Presbytery's.

THE CHRISTIAN COLLEGE.

Its Support, As Others See It.

One-half of the students who enter American colleges are not professed followers of Christ. They are not hostile to religion nor are they infidels, but they are not professing Christians. Will they ever become such? That depends largely upon the college. If the college or university has a religious atmosphere, the students will inevitably imbibe the religious spirit. The Presbyterian Church has always believed in the denominational college because of its distinctive influence for religion. State and undenominational colleges provide less than twenty per cent. of our recruits for the theological seminaries and Home and Foreign Missions. Denominational colleges provide over eighty per centum as well as a large part of the Christian business and professional men. A college, as well as every other institution, must be measured by its output or product. The problem of religious education is becoming more and more the problem of the educational world, and its best solution is found in the denominational college.

These colleges should be generously supported for the following reasons:

1. Because they were the first in the field. The denominations started the college in this country. Their founders believed in a liberal education in a Christian atmosphere.

2. Because they are necessary for the training of the young men and women who are to be the leaders in the work of the Church. This age demands for leadership men of trained intelligence, developed powers and earnest devotion to the kingdom of God, and such training is most generally found in the Christian college.

3. The denominational college teaches the Bible. This book has been the foundation of republics and lies at the basis of America's greatness. The Bible is taught in these colleges so as to make it effective in the lives and character of students.

4. The Church colleges should be supported because they are meeting the needs of the land. Thousands of bright boys and girls are being educated in these colleges who are to become the dominant forces as trained leaders. These colleges are turning out Christian leaders and trained thinkers. It is essential that a young man or woman should have the soul trained

as well as the body and mind; to have their purpose strengthened while in college, and be guided in the choice of a life purpose. An atmosphere of indifference or infidelity in a college is not conducive to the formation of great purposes, and to that spirit of consecration which puts men into the ministry, and sends women into the mission fields.

The Presbyterian Church cannot afford to allow a single cause to languish, much less the cause of Christian education and the supply of candidates for the ministry. By all means support the Christian college. The College Board of the Presbyterian Church in the U. S. A.

OGLETHORPE.

Dr. B. M. Shive has just returned from a trip to Louisiana with almost unbelievable stories of the generosity of that State towards Oglethorpe University.

Garyville, La., has just thirty Presbyterians in it, and they gave just \$33-1-3 each to Oglethorpe, making a total of an even \$1,000.00. This little church includes worshippers of many faiths, being the only Presbyterian church in the parish.

An equally marvelous result was obtained at Bunkie, La., which, combined with Plaquemine and Melville from a pastorate in the southern part of the State. The combined membership of these three churches is about fifty, and they gave \$1,406.00 to Oglethorpe, with bright prospects of a very handsome addition.

Minden, La., gave \$1,000; Norwood, La., gave \$1,050.00; Welsh, La., gave \$1,105.00, and Longview, Texas, \$550.00. Indeed the whole trip, combined with other recent experiences of Oglethorpe representatives in the State of Louisiana, has made a record for the Presbyterians of that Synod that will probably never be surpassed.

Dr. H. J. Gaertner has also, just returned from Florida with equally amazing results. Clearwater, Fla., for example, totaled \$1,010.00. Dunnedin gave \$1,060.00, Chipley, \$1,010.00, while Marianna and Bonifay gave \$570.00.

These records deserve to be placed side by side with Stockbridge, Ga., where twenty-four members gave \$1,000.00 to the university.

The authorities of the university are delighted with the number of applications which are being received both for graduate and under-graduate work. It is expected that the facilities of the institution will be taxed to their very utmost with the opening on September 20th next.

MEXICO'S MILLION-ACRE FARMS.

In the United States the farmer is a humble person; in Mexico he is a king of millionaires. You look out across a level plain and see a magnificent house of stone, cement and great timbers, covering, sometimes, as much as half an acre. Surrounding it are other houses, hundreds of them, but all small, constructed of adobe, brush or even of canestalks.

You are not looking at a town, but at a ranch settlement. In the great house lives the hacendado and his family. In the little houses live the peons.

The typical farm in Mexico is not of 160 acres but of a million. A major fraction of the agricultural and grazing lands of Chihuahua is owned by one family. Lower California, equal in size to Alabama, is nearly all held by five great corporations.

The million-acre farms lie mostly fallow. Mexico does not produce enough corn and beans to feed her own peon population. Modern machinery is needed, but modern machinery will never be used extensively so long as the peon is so cheap that primitive methods are cheaper than machine methods.—Kelly Crane, in World Outlook.

CHRIST IN KOREAN HOMES.

First of all Christ has elevated women in Korea. A recognized helpfulness of true womanhood is asserting itself in the home and among the girls. Formerly, no right of leadership or refined co-partnership was ever vouchsafed her. Now she often goes side by side with her husband to church, and is even permitted to eat with him. True, it is a transition period, but light and freedom are coming to women through the gospel.

Protection has come to childhood with the education of the individual and the elevation of home life. Now special care is taken of the health and the moral development of the child. Modesty, for the child's sake, is studied by the parent. Flagrant immodesties are still to be seen, but could newcomers to Korea lift the veil of several years ago the great contrast between then and now would be clearly recognized.

The religion of the Bible has made a place for the little ones. At first, when only small portions of the Scripture had been printed, babies were brought to the altar for baptism, quite slippery in their original birthday clothes; but now they are brought well dressed, and sometimes gorgeously arrayed. When a baby girl is born, instead of condolences being offered to the parents, friends now say that they have received a gift from God, or a new girl student for the school or Sunday-school has come to the home.

The Bible has given an impetus to learning and brought an education without reach of many. Formerly only women and girls of the dancing-girl class were allowed to learn or read. Now all doubt as to the respectability of one's wife or daughter learning to read has passed. I have known old ladies nearly seventy years of age to sit down and, little by little, learn to read. One of the finest Bible women in Korea learned to read after she was thirty years old, and she is now a scholar in Bible literature, as well as a woman of deep spiritual insight.

The Bible has given a touch of social life to the men and women. Before the Bible came there were no halls or buildings where men and women gathered to listen to sermons, lectures, music, or to witness any entertainment, but after the gospel was preached, both sexes met in the same room to hear and see all of the above.

Cleanliness, beauty and contentment are brought to the Christian homes. I recently met an old lady and her daughter whom I had taught eighteen years ago. The old lady was deaf and leaned on her staff as she gave me a whole-souled greeting. In recounting the events of the early days, the daughter said that her mother had always carried out, to a marked degree, my teachings on cleanliness, and that all these years she had been a living example of the beauty of cleanliness, and had taught the lessons to scores of young and old people. Formerly water was little used by the sick and the aged.

But, greatest of all, the Bible brings to the homes of the people Jesus, the Saviour, who gives salvation, peace, joy and hope to the Koreans who were crushed under the bondage of heathenism, and over whom the gloom of the centuries had settled; now on those who have received him rests the light of the divine life.—Mattie Wilcox Noble, in Korean Mission Field.

Every legal document in China today must bear the date "A. D. 1916." Think what that must mean in a country where there are possibly 100,000,000 of people who never yet heard even the name of Jesus Christ.—John Nelson Mills.